THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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THE OUTLOOK—WHAT THE PAPERS SAY.

EUROPE AT CHRISTMAS, 1870.

ALAS for the millennium! Alas for civilization! Alas for human progress! Alas for the Laureate's thousand years of peace! Alas for the time when men shall beat their spears into ploughshares and their swords into pruning-hooks and follow war no more! Alas for the supremacy of right over might—for the advent of the age in which brute force shall lose its sway and mankind shall be governed by moral suasion alone! Here we are at the end of the year of grace one thousand eight hundred and seventy—wellnigh two thousand years since the law of love was proclaimed upon earth—and we seem as far from realizing its beneficent influences as ever; as far from the rule of peace on earth and goodwill amongst men as in those distant times which we are pleased, in the great heap of our conceit, to call dark and barbarous.

Dark and barbarous, indeed! Was there ever anything darker, more barbarous, less truly civilized, than that which Europe has witnessed within the last few months! Wars have been made upon paltry pretexts and from unworthy motives many a time and oft; but never was a great war undertaken upon pretext more paltry, from motive more unworthy, than that now waged between France and Germany. Never did two mighty and gallant peoples—both for their might and valor famous o'er the world—slay, murder, maim, impoverish, and hate each other for so slight a cause. A mean jealousy of either's welfare—a miserable rivalry as to which should be greatest, which should be thought most brave! France jealous of Germany's unity and consequent strength; Germany intolerant of French influence, and a little resentful, it may be, of French assumption! These were really the sole reasons for beginning the strife, though they are no longer the sole, perhaps not the chief, reasons why it is still carried on with so much mutual vindictiveness. For has not lust of conquest, greed of territory, been developed on one side—another mean motive been added, that is, to those which first prompted the war—and on the other side an obstinate, dogged determination to ignore defeat, and to refuse submission to facts and fate, howsoever strong and decided these may be, and however terrible may be the sufferings continued resistance must entail! "'Tis time to sheath the sword and spare mankind" is fast becoming the prevalent sentiment among on-lookers at this fearful and destructive strife. To aid in giving force and embodiment to this sentiment, and thereby, if possible, to

help on the duty of finding a means of ending the struggle—to stop the baleful work of filling Europe with widows and with orphans—let us try to realize the sum of mischief the war has caused to the two peoples concerned.

We believe we shall be far within the mark in reckoning that at least one hundred thousand men have perished—killed outright or slowly by wounds and disease—since Aug. 4, when Weissenburg was stormed and the first big fight of the war took place; that half as many more—that is, one hundred and fifty thousand—have been maimed for life; that another hundred thousand have imbibed the seeds of diseases which will not only shorten the natural duration of their own lives, but be transmitted to generations yet unborn; that probably fifty thousand widows, and more than two hundred thousand orphans, mourn the loss of husbands and fathers; that from seventy to eighty thousand other homes have been made desolate by the loss of sons and brothers who were their stay; and that little short of four hundred thousand hearts pine and languish in involuntary foreign captivity. If these estimates be anything like correct—and, though estimate is the only ground we can go upon, we have tried to be moderate in our reckoning—it follows that by this war no less than one million human beings have, directly, been either robbed of existence or deprived of their fair share of happiness and enjoyment in life within the brief space of five months, and upon a comparatively limited area of the surface of Europe! Verily, war is a terrible scourge, and the madness of men brings a fearful retribution!

But, great as this sum is, it falls far short of the full measure of mischief caused by the Franco-German war. Putting on one side the inconvenience, stagnation of trade, loss of commerce by loss of markets, and consequent loss of livelihood, endured by neutral peoples—though these, too, are important elements in the reckoning—how shall we number the villages destroyed; the towns (like Bazeilles) wiped out of existence; the homesteads burned; the families reduced from comfort, at least, if not from opulence, to absolute beggary; the women and children who may yet perish from lack of food; the men and youths whom misery and want may—nay, must—drive into careers of desperation and crime? How shall we value the means of material comfort wantonly, or unavoidably, destroyed; the industry crushed out or suspended; the fields laid waste; the horses, and cattle, and sheep, and pigs, and implements of husbandry carried off, consumed, or rendered useless, and for which the unlucky owners will never be compensated; the debts contracted, individually, locally, and nationally, that must take long years of patient industry and severe privation to pay off? A full half of fair France has been made little better than a howling wilderness, which a quarter of a century, probably, will barely suffice to render again as fertile as it was at last midsummer! From Germany the best and most valuable of her sons have been drawn away from productive occupations, many never to return, and but few to go back the patient, sober, industrious, peaceful men they were. And both countries, crippled in their recuperative powers as they needs must be, saddled with burdens that will bear hard upon the children and the children's children of this generation. The one ruined absolutely, materially; the other not much less so; in both, civilization and progress of all kinds indefinitely postponed; and in Germany, at all events, whatever may be the political future of France, liberty sacrificed to military glory. Does the Book of Time present a sadder picture? Do human annals record a greater mass of evil wrought in so short a time, and for so inadequate a cause?

And even yet we have not exhausted the catalogue of mischiefs produced by this unhappy war. The worst is still untold; for who shall guage the force or hope to obviate the effects of the immortal hate, the memory of wrongs (real or imaginary), the longing for revenge, the resolve to wipe out disgrace, which the struggle between Germany and France has engendered, is engendering, and must engender and deepen the longer it is continued? So, then, this war, waged so long after

the great event Christendom is now engaged in commemorating ought to have made wars to cease, has not only produced enormous present death and suffering, and pain and ruin, but has laid the foundation for a renewal of all these horrors in time to come. Not a very pleasant prospect to contemplate, this; and not exactly the state of things one ought to have found obtaining in Europe at Christmas in the year of grace eighteen hundred and seventy. We wish not to set up as judges of other men; at this season, especially, we shrink from appropriating blame; but somebody has contributed to producing this objectionable state of affairs, to frustrating so largely the Divine mission of mercy, peace, and love; and terrible, indeed, is the responsibility, the crime, that rests upon those who have done so, be they many or be they few.—*Illustrated Times.*

NO CONFIDENCE IN PEACE.

The fool in Shakspeare, who meditatively says, "And thus the whirligig of Time brings about his revenges," is as wise as any philosopher. Time, which has revenged the Germans upon the French, will, alas, avenge the slaughtered and butchered French peasants upon the Germans; and it is curious, that the very whipping which the French are getting, terrible as it is, seems to have been worked up to, not only by the ambition of Napoleon III., but by the very deeds of Napoleon I. That military genius, who conquered every European nation but our own—which was in a mortal fright and dread of him, but fought on in its own dull honest way—had been so plagued by the Prussians, that, after his last great victory, he occupied their fortresses and restricted their army to fifty thousand men. In those days kings observed treaties, and the ruler of Prussia kept his army down to the required number, but carefully discharged about half his soldiers every year, taking others up, and drilling them, until the whole nation was but a mass of drilled men. This, we believe, was a true and legitimate policy, and we hope it will become ours. There are thousands of young men, who, from twenty, or eighteen to five-and-twenty, could easily be drilled into excellent soldiers, and who would thereby learn habits of defence, obedience, and discipline, without losing more time, or indeed half so much time, as they do in skittles, billiards, and other ways of idling. Our own Volunteers have already proved this. The time of dreaming of an era of peace and justice, of

> The Parliament of Man, the Federation of the World,

which Tennyson speaks of, is surely past. Peaceable, to a certain extent, we may be, but we must keep our powder dry. Upon England, the most peace-loving and conscientious of all nations, this duty devolves. It is because she has, at the bidding of peace-mongers, let go her hold in the counsels of Europe, that we see treaties torn up, the weak victims to the stronger, and a useless and inhuman butchery going forward, which no success can gild over, no cause can render sacred.

The demand of Russia to break up one treaty, followed immediately by Bismark's circular, claiming the right to set aside the treaty of Luxemburg, shows us there is a tacit understanding between Russia and Prussia, and that unless our ministers are alert they will be hoodwinked.

"Prussia," said Bismark in 1862, "must hold her power together for the favorable opportunity which had been sometimes neglected; the frontiers of Prussia were not favorable to a good State Constitution. The great questions of the day were not to be decided by speeches and majorities—(what would he say to our Parliament?)—this had been the error of 1848-49, but by iron and blood!" Merciful Heavens! and this speech is by one who is called a great man!

"Let us be two wolves," Bismark is related to have said to the Emperor of the French; "let us take each a sheep, and never mind what the flock may say." But when, after taking Denmark, the other plotter strove to take his sheep, there came a little diplomacy, and then war. In July, 1870, Bismark played his trump card and exposed the other conspirator. That dark and secret plotter at once rushed to war; with what result we know.

And now Luxemburg is not to be respected. Denmark was once the lamb, then Hanover, then Austria (a very big sheep), and next France loses Alsace and Lorraine, and without pity, for she too was a plotter, and began the war; and now Luxemburg, and for what?

King William is to be Emperor and King! *Kaiser und Konig!* It is the old story of Macbeth, "Thou hast it now; King, Cawdor, Glamis, all!" and at what price? How many thousands have died a bloody death! How many prayers of widows and tears of orphans rise and fall before high Heaven! How many of the two millions starved in Paris will not recover from their sufferings! How many peaceful Frenchmen are slain! How many fields of corn are trampled! How many an innocent woman, child, and peasant are done to death! How many millions have been wasted!—and has one inch been added to Europe?

Now for a word in the ear of our peace-at-any-price traders. The trade of England has suffered by tens of millions through this war, and we may be invaded, although but few perhaps dream of it. "Can we be sure," asks a contemporary, "that Calamity will not knock at our door next?"

When England in honorable days held the balance of power, and dared to attack those who broke it, trade was better. Peace-at-any price is a very dear commodity. Holland, who held to that, is gone; so is her trade. Venice is gone too; so is her trade. Does not peace-at-any-price mean the ruin of England? Does she not deserve to fall, if she is not bold enough to protect the right?

Although we celebrate for the eighteen hundred and seventieth time the birth of the Bringer of Glad Tidings, it is astonishing how much we have done and do now to banish light, to block up every crevice, and to be still dwellers in darkness. And yet the night is far spent, the day is at hand, and what ghosts have we with us to terrify us still? This year we are haunted with the ghost of a terrible war, in which millions of money and of precious homes, and tens of thousands of lives have been wasted, simply upon works of darkness. Let us suppose that Prussia, not content with her magnanimous resolve to abide by her *Wacht am Rhein*, had further shown her generosity after the great victory of Sedan, by going home and granting a peace on reasonable terms, would not such an issue of the conflict have inaugurated a new era? But now, grant that Prussia captures Paris, absorbs its provinces, and ties France down with treaties, who shall lay that spectre of vengeance which in twenty years will surely stalk abroad? What shall we say of the great northern ghost of the Czar Nicholas, which has arisen to spur on his son to break that very merciful treaty which he so eagerly sued for fourteen years ago? What can we do to lay the ghost of the claims which America will prefer against us after every reparation has been offered? How can we quietly exorcise that big Irish ghost of discontent, which seems to pay us a perpetual visit, and to make the slumbers of John Bull uneasy indeed?

What may come to-morrow we know not. The wise man will, with Horace, not seek to inquire. Sufficient for the day is the evil thereof. It is not likely that much gratitude will be shown us; and recent events, the spoliation of Denmark, the attack upon Turkey, which is studiously inoffensive, and is indeed a sick man—show us that it will be held in future, as it was of old, quite sufficient reason for going to war with a nation, that it is peaceable and rich.—*Family Herald.*

RETROGRESSION AND DISQUIETING ALARMS.

Marvellous, indeed, have been the changes wrought by the past year on the political map of the Continent. Italy has, at length, acquired Rome as her capital; Spain has forsaken her military Regency, and adopted a King; Russia has declared herself free from the bands in which she was bound after the fall of Sebastopol; Roumania demands her independence; and England is looking to Austria as her most probable ally in any question which may arise, either in diplomacy or in war. But all minor changes are lost sight of in view of the great conflict which was begun in the summer,

and which we now see is to be carried into 1871. To-day we reach the end of the year; but the end of this war, which is wasting the resources of two nations at the van of European power and intelligence, no prophet can foretell. The year came in to find ourselves and our neighbors wrapped in profound peace; it goes out in a smoke of burning villages, with the winter atmosphere full of the lamentations of thousands of widows and orphans. We cannot even look forward to the new year as certain to put an end to this gigantic strife, and settle which of the two nations at war is to become the leader of the intellectual and material forces of Europe. 1870 has been a year of retrogression. It leaves us disquieted with the alarms of war; each nation hungering for further armaments. The evil caused by the present contest in France is not limited to the nations engaged there. Europe has been thoroughly unsettled and shaken to her foundations. It is impossible to say how many wars may mark the course of her restoration to a settled peace. If a great and united Germany is to preside over the Continent—if the coming Empire is to bring out a new condition of things, if Europe is to have her old systems destroyed that she may rise again endowed with another youth—her future may be a bright one; but it is as yet afar off, and in the meantime she is undergoing a baptism of fire and blood.—*Daily News, Dec.* 31.

ENGLAND POOH-POOHED.

Heavy shadows have fallen over us while the German armies have been on their path of pillage. Mute and abject, we have ceased to assert ourselves as a Power in Europe. The arbiters of the Continent ignore our very existence. They tear up our treaties, repudiate our guarantees, give us haughty notice to quit the council-table of Europe; and we, or our Liberal Government, believe that, while the rest of the nations are embroiled or dividing the spoils of States which we stand solemnly pledged to defend, and trampling upon conventions which they defy us to enforce, we are following a policy of peace. Well, 1870 has witnessed our humiliation; will 1871 witness its natural results? After our diplomacy has been pooh-poohed, may not our armaments be despised? With an unfortified coast, our military defences in a condition of weakness and chaos not to be exaggerated, and our fleet in an experimental phase of existence, well may we shrink from war. But the moment of our shrinking, when the final challenge is given, will be the crisis of our peril. A strong and national Administration might avert both evils—the necessity for shrinking and the danger of a challenge.—*Standard.*

[TO BE CONTINUED.]

SMELTING EXPERIMENTS AT SALT LAKE.

Messrs. W. Jennings & Co. have lately been experimenting in the smelting business, and for that purpose have erected, in the Fifteenth Ward, temporary smelting works, and, so far, their efforts have been crowned with gratifying success. Their first attempt was made with a quantity of ore from the "Hidden Treasure" mine, in East Kanyon, owned by Messrs. Jennings & Lee, and the result was some excellent pigs, composed of clear lead and silver, were cast. Those castings can be seen at the works, near Mr. Jennings' tannery. They have not been assayed, but they indicate a large percentage of silver. Temporary works for experimenting in the manufacture of iron, from the native ore, are about to be erected also by the same firm, by which the theory of making iron in Utah will be thoroughly tested, and, as the members of the firm engaged in making the experiments are thoroughly up in the business, having had a long experience in the "old country," there is every reason to believe that their efforts will be as successful as they have been with other metals. The

caution of the experimenters in first demonstrating the practicability of their theory on a small scale is business like and commendable, for, after overcoming the difficulties that are to be encountered in making iron on a small scale, the manufacture of this important article can then be entered into to a large extent without fear of failure. Should the experiments now being made by Messrs. Jennings & Co. prove entirely satisfactory, of which there is but little room for doubt, we understand it is their intention to put up furnaces, &c., on an extensive scale in a suitable location.

When the manufacture of iron can be said to have really commenced here, a new era will have begun to dawn upon Utah. As an evidence of this it is only necessary to point to the island of Great Britain, which, although insignificant in point of dimensions, is one of the wealthiest nations in the world, and her greatest source of wealth has been in her coal and iron mines. Then what is there to hinder Utah from becoming one of the wealthiest spots on the globe? Here are the elements of wealth strewn around us in profusion in various forms. We have coal and an abundance of iron ore of the richest description, and in addition we have all the requisite muscle and skilled labor to develop these invaluable resources. All that is required then is the application of the necessary capital. If the success of the numerous enterprises with which Mr. Jennings has heretofore been connected is anything to judge from, there is little doubt but the matter above alluded to will prove another triumph of perseverance and energy. Capitalists, there is wealth in the iron business!—*Deseret News, Dec.* 2.

SMALLPOX AND VACCINATION.

An earnest controversy is in progress between the advocates and opponents of vaccination to prevent the smallpox. The disease prevails in London and has become epidemic in Liverpool. The Liverpool *Mercury* says—

"The ravages of smallpox in Liverpool are now so serious in extent that every safeguard which it is possible to use against it should be immediately put into operation. Local medical men state that the epidemic is more prevalent than at any other time during their experience; and we have only to turn to the records of the Registrar-General for the last few weeks to find how great is the mortality springing from it. The disease has been spreading with a rapidity which is almost alarming. In the Liverpool workhouse alone there were 108 cases under treatment on Wednesday (Jan. 11), and there is probably not a doctor in the town who has not a plurality of cases on his hands; whilst some of those practising in densely-populated districts have at least a score. The disease, too, is not only prevalent, but it is of a virulent type."

"'It is desirable that the public should understand exactly the nature and the extent of the protection afforded by vaccination. The following statements are founded upon the experience and observation of the members of the National Vaccine Establishment, and of the Central Board of Health, during the last 70 years, and may, therefore, be relied upon as affording an accurate summary of the whole question—

'1. The protection conferred by vaccination, if the vaccination has been thoroughly done, is probably equal to that afforded by an attack of smallpox itself, so that an individual who has been efficiently vaccinated may be regarded as being as safe as if he or she had had an attack of smallpox.

'2. This protection is not indeed quite absolute and unfailing in every case. Like some other diseases, such as measles, scarlatina, hooping cough, &c., smallpox occasionally, though rarely, attacks the same individual more than once in a lifetime. The

exceptions, indeed, are so rare that they need scarcely be taken into account in ordinary times, but when any of these diseases is in epidemic force, there is an increased liability, and then the second attacks are more frequent. Even then, however, the disease as a rule only manifests itself in a modiffed and much mitigated form, so much so as to deprive it of danger, or risk of disfigurement.

'3. As a rule, vaccination efficiently performed in infancy protects the individual up to the age of puberty, and probably also in most cases for the rest of his life; but there are grounds for believing that in a certain proportion of instances the protection wears out after a time. Careful observation has led to the conclusion that 12 to 14 years is the age after which, in many instances, the susceptibility to smallpox may to some extent recur.

'4. The most suitable age for vaccinating infants is from six to eight weeks after birth, but in times of special risk it may be done, if necessary, with perfect safety at a much earlier period. 'When smallpox is in the house or family, no age must be considered too early for vaccination. Repeatedly, under such circumstances, have infants been vaccinated immediately after birth, and saved thereby from the disease; repeatedly for want of the like precaution have their lives been sacrificed.'—*Seaton on Vaccination*, page 103.

'5. Re-vaccination is recommended during an epidemic of smallpox in all persons over twelve years of age who have not been successfully re-vaccinated, and in all persons, irrespective of age, where any doubt exists as to the efficiency of their primary vaccination.

'6. Vaccine lymph taken from the arm of a healthy infant is the most suitable source for vaccination; more certain in its effects, less liable to produce undue irritation, and more readily procured than lymph direct from the cow or heifer.

'7. There is no risk whatever of other diseases of any kind being communicated by vaccination if the most ordinary care be taken in the selection of lymph and in the mode of operating, and notwithstanding the numerous allegations against vaccination on this ground, it is a matter of fact that not a single authenticated case has been recorded as having occurred in this country. Those whose observation and special experience have been the largest in the practice of vaccination do not believe it possible that vaccination can communicate any other disease except cowpock. The evidence of the protective influence of efficient vaccination has been exemplified in Scotland and Ireland, where in two years the disease has been stamped out by a thorough system of vaccination. In the epidemic in Liverpool, the severest cases and the highest mortality have been either in adults or children above five years of age, in all or nearly all of whom there was no evidence of efficient vaccination. We believe that so far no death has been recorded in which there was satisfactory proof that the individual had been vaccinated in the only way which the highest authorities deem essential to afford thorough protection. The evidence of efficient vaccination is always to be ascertained by the cicatrices or scars found upon the arm.

'A. B. STEELE, L.K.Q.C.P.,
'Member of the National Vaccine Establishment.'"

The Reese River "Reveille," speaking of a Congressional Resolution of Senator Stewart's, reflecting upon the Mormons, says, "The United States Senate is not a proper place for the manifestation of hatred or prejudice towards the people of any section of the country. This Mormon problem, as it is called, had better be let alone. The peculiar feature of Mormonism which so shocks the Pharisees outside of Salt Lake has been woven into the religion of that people, and whatever we may think of it, we cannot extirpate it by legislation. 'Persecution is the seed of the church,' applies as well to the Mormon as to the early Christian church. Besides, morality at Salt Lake, even as it is understood by the Mormons, is far above that of the majority of the so-called Christian communities throughout the country. Therefore, instead of throwing themselves into spasms of virtuous indignation at the wickedness of the Mormons, our Pharisees had better take the beam out of their own eyes, and borrow from these Mormons their habits of temperance, thrift, and industry."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 17, 1871.

IMPROVING THE TIME.

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THE time is passing fast away, the new year is rolling along on its course, and many of the Elders now laboring in this Mission hope, before 1871 shall have disappeared, that they will have returned to the bosoms of their families and to their homes in the peaceful vales of the mountains of the western continent. If their hopes be realized, but a few months remain for the continuation and consummation of their labors in this Mission. When those few months shall be past, the present missions of those Elders will be over, with all the golden opportunities which they present for doing good, by word and deed, to the Saints and also to those who have not taken upon them the name of Saint, gone with all the opportunities of exerting a healthful influence upon our brethren and sisters and the people generally of these old countries, by right words fitly spoken, by a pure, peaceable, upright, kindly, godly example. After these opportunities shall have once flitted by, they will be gone past recall. No amount of regret, no bitterness of sorrow that we did not better and more fully improve them while present, will be of the slightest avail to reproduce them and reinstate them before us for better improvement. We, that is, all the Elders, have to perform our present missions once, and then they are performed forever, they remain unalterable, the influence we shall have actually exerted, for good or evil, will endure, the seed we shall have sown, whether good or bad, will bring forth its natural fruit, everything after its kind. Do men gather grapes of thorns, or figs of thistles? No, nor do women either. If we sow good seed, the fruit will be good. If we sow evil seed, the fruit will be evil. If we sow faith and faithfulness and confidence and temperance and righteousness and real virtue and true charity and perfect love, we shall reap the same, and we need entertain no fear nor doubt nor anxiety—all will be well, all will be for the best eventually. If, at the close of our missions, our influence shall have been exerted for good, in favor of truth, purity, righteousness, and justice prudently tempered with mercy, the results will be in accordance therewith, healthy influences will arise and multiply therefrom to all eternity, our names will be held in honor and in grateful remembrance, our memories will be of sweet savor and precious to thousands. On the contrary, if our influence shall have been exerted for evil and in favor of unrighteousness and impurity, the results will be commensurate, and evil influences will spring therefrom and will multiply years hence, meeting us squarely and plumply in the face when and where we shall not expect them, when and where of all things we would wish most not to meet them, and our names will be held in reproach and dishonor, and, unless we repent, making such restitution as we can and working righteousness, they

will become a stink in the nostrils of all good men and women who become cognizant of our course, and by many instinctively who do not. Even our boon companions in unrighteousness will despise us, and our victims will turn again and rend us, and in all probability will abominate and curse us, mentioning us but to execrate our memory.

The Lord does not hold us responsible for the exercise of abilities with which he has not endowed us, nor for the improvement of opportunities with which we are not favored, but he does hold us responsible for the proper use and improvement of such talents as he has blessed us with, and for the reasonable and judicious improvement of such opportunities as we may meet with. If we diligently use the talents which we have, keeping them bright, embracing and improving the opportunities that we meet with, instructing the ignorant but teachable, strengthening the feeble, imparting confidence to the doubting and rightful decision to the wavering, cheering the sad and the downcast, comforting the afflicted, encouraging the tempted and the tried, exhorting the froward to more perfect self-restraint and the wanton to moderation, saving all we can save, inculcating and practising righteousness all the time, ever seeking to bring about peace and happiness, it will be an everlasting honor to us, and the results can not fail to prove beneficial to those who love righteousness, for the Lord will own our labors and crown them with ultimate success, yea, will pour out upon us blessings in such rich abundance that we shall hardly find room to contain them. If we honor God, he will honor us. If we honor our missions, they will be an honor to us. If we teach and practice truth and righteousness and virtue, we shall become true and righteous and virtuous, and we shall receive the reward of the righteous.

The time that we spend on our missions is not lost, is not thrown away, if we conduct ourselves aright. We may indeed entertain the idea that the Saints in Zion can not get along without us, that our presence there is absolutely and especially necessary to the welfare and progress of the work of God, that the building up of the kingdom cannot go on while we are away, and that we must hasten back to steady the ark, to keep things straight, and to see that they do not go wrong and get into inextricable confusion. But this is all a mistake. When the Lord is unable to do without us in Zion, he will quickly take us there. When he wants us there, he will call us home, never fear, nor need we worry him to hasten the time. Very few of us are apt to be anxious for him to delay it.

We may think that we are accomplishing very little here, we may imagine that we can do more good at home, we may be anxious to return to our families and renew our common every-day labors. Our ambition to "get along in life" and increase in this world's goods may impel us to desire the shortening of our missions. But why should it be so? The path of duty is the path of blessing as well as of safety, and if we shrink from our plain and manifest duty we place ourselves out of the way of certain blessings which our Father in heaven has prepared for us and which he holds in express and assured reserve for us if we faithfully fulfil our duty and walk in the path appointed. No Elder ever was properly called to fulfil a mission or perform any duty, behind which there lay not a great blessing, perhaps the very blessing he desired, perhaps a greater blessing than he had imagined, and the only way to secure that blessing in its fulness and completeness and undiminished richness was by the faithful discharge of that very duty.

The Elders on their missions may sometimes be led to suppose that they do no good to others. Yet it can hardly be so, by any possibility. Nevertheless, if the Elders faithfully perform their duty, it will be a blessing to them, if to nobody else, in time and in eternity, and surely they will not object to receive the blessing, all of it if the Lord shall so order things. There is no law that we know of against that kind of covetousness. The Elders sow and plant and water, but they cannot give the increase, that is the Lord's prerogative, and he will give it, so far as they are concerned at least, whether or not so far as others are concerned.

Now it really does the Elders good to labor in the vineyard sometimes, to withdraw and wean their attention awhile from motives of earthly and private gain, and to concentrate them upon the work of the Lord and in a good degree upon spiritual things. If they give their minds to the work, it takes away the dulness and the rust and the sordidness which are apt to encase a man's mind when he has become absorbed, buried in mere money-getting and business matters. While on a mission, the Elders minister more immediately in heavenly things, in the things of God, the things that pertain to righteousness, peace, charity, love, life and salvation, temporal and spiritual, their hearts are enlarged, their understandings are strengthened, their experience and knowledge in the things of God are increased and made more broad and comprehensive, and their souls are filled with a peace, a satisfaction, a joy that passeth the knowledge and the understanding of those who are engaged in mere worldly matters. The riches of this world are seeming rather than real. They are only for time, often a very brief time, for they take to themselves wings and flee away. Their influence is of the earth earthy, fleeting, and unsatisfactory. But if we seek the riches of the kingdom of God and lay up for ourselves treasures in heaven, they are the riches of eternity, they will endure forever, their influence is of heaven heavenly and everlasting and in every way satisfactory.

Let us all, then, be of a willing mind, seeking diligently to improve the time, doing with our might whatever our hands find to do, not being anxious for our missions to end before their natural and proper time. Then we shall soon find that they have passed quickly enough, and we shall have nothing to regret when they are gone, but shall be fully prepared and ready and willing to take the next step in our onward and upward course, and we shall rejoice in taking that step, even though it be in a homeward direction. J. J.

Revising Their Judgment.—Our readers were no doubt amused by the intimation from the extract from the (American) *Phrenological Journal* that "we Gentiles may be led to revise somewhat our judgment upon the matter" of Mormonism, should it stand the test for the next quarter of a century. That revision of course will be towards a higher and more correct appreciation of the truth and virtue and power of Mormonism. It must be so, because a lower or more erroneous opinion than has been entertained of Mormonism by the world at large was never entertained of any system, and if there be any change it must be for the better, it could not be for the worse. Indeed that change, that revision of opinion by "we Gentiles," is going on, the leaven is working and has been for some time, and for the better, as every intelligent man and woman know. Some frank and outspoken persons of both sexes and of various nations have actually already come to the conclusion that no material fault can be found with the Mormons, except in one solitary particular, and in that very identical particular the *Phrenological Journal* suggests a possible if not probable revision of opinion, and that journal rather prides itself upon being a journal of advancement, yea, in the front rank of progressive opinion upon the important questions of social and moral science. We

may say that in the identical particular in question there are also symptoms of the commencement of a change in the opinions of various persons outside of Mormonism.

We are glad to see evidences of a leaning towards the apprehension that Mormonism may be right, even in that one everywhere spoken against particular. Such an apprehension, in fair and honest minds, will naturally lead to conviction by and by. "There is a time to every purpose." At any rate that changed or revised opinion will be likely to demand that the Mormons have fair play, even at the hands of the Government and Government appointees, though they be relatives or political or pecuniary favorites or obligees of chief Federal officers.

If there be any revision of opinion concerning the divine virtue of Mormonism, it will be by the world outside, for Mormonism will not revise itself to suit the world. The latter could not occur, for the world is so confused, distracted, disjointed, and broken up, and is composed of heterogeneous elements which, like iron and clay, have little power of natural cohesion or very strong affinity, that it really does not know what it does believe. It might ask, "What is my creed? Can any man declare my opinions?" Those opinions are most multifarious and conflicting. They are as Gordian-knottishly twisted, turned, tangled, snarled, and tied up into as incongruous bundles as is possible for the imagination to conceive. However, this is an age of progress, and as Mormonism grows and increases and achieves success, the world will respect it, no fear of that. Success will compel the respect of the world, for the world worships success, right or wrong, and ultimate success will be to the right. J. J.

WANT TO PUT IT DOWN.—Mormonism still troubles the heads of the great people at Washington, D.C. We have heard several times that President Grant is very unfriendly to it, but we never heard once that he was friendly or even fairly disposed towards it. Judge McKean has been at Washington recently, doubtless to discuss, concoct, cut and dry more schemes for the overthrow of Mormonism, all previous schemes having failed, unconstitutional and unrighteous as most of them were. The Chicago *Post* rejoices over the idea that a plan has at last been concocted to drive the "fanatical Mormons" out of Utah, which seems to be the old plan of the use of a Gentile marshal and a packed jury of Gentiles. Then Mormons are to be indicted and tried, the "Mormon chief" is to be summoned as a witness, which it is supposed will bring matters to a crisis, as he will be "compelled to submit or fight or flee." Then the *Post* will shout hurrah. The prompt removal of the capital of Utah to Corinne is also on the programme.

Rev. Dr. J. P. Newman, chaplain of the U. S. Senate, lectured on Mormonism, in Lincoln Hall, Washington, Dec. 15, giving, as the papers say, "a thorough discussion of the Mormon question, in its social, civil, and religious bearings," raking up all the scandal he could think of, parading private family affairs before a gaping audience in a manner truly wonderful for a parson who pretends to be a minister of Jesus Christ, talking glibly of contradictions, anomalies, absurdities, despotism, etc., and concluding with "an eloquent peroration, declaring that such a man as Young must and should be put down, and that Mormonism as a despotism must cease under the flag of our country. It was the disgrace of a past administration that the evil was allowed to go unpunished. It will be the glory of this administration if the iniquity is removed from the face of the earth." "This sentiment was greeted with loud applause."

Newman wants to go ahead. He must feel that his "craft is in danger." He wants to put down Mormonism as the Chief Priests and Pharisees wanted to put down Christ and his doctrine, and as all tyrants want to put down men

and principles and systems that they do not take a fancy to. Newman simply means that he would like to see every Mormon killed, forgetting that "the blood of the martyrs is the seed of the Church," and also that he that sheddeth innocent blood, or consenteth thereto, will go down to perdition. Newman is a rabid religious fanatic, thirsting for the blood of those who will not conform to his false and narrow creed and bloody bigotry. Endeavor to disguise it as he may by the gloss of sophistry, nevertheless he is actively inciting the U. S. Government and the nation to deeds of murder, spoliation and rapine upon the most law-abiding and innocent community on the American continent, or in the world. But he is one of those "who preach for hire and divine for money," consequently he preaches that which he supposes will tickle the ears of his audiences and supporters. He is hired to pray for the Senate and preach for Grant, and therefore he must do something for his wages. But if "this administration" is reduced to the miserable poverty plea of sustaining its vanishing "glory" by making war upon the Mormons and exterminating them not only from the United States, but "from the face of the earth," as this ferocious parson Newman urges, then "this administration" is poor indeed, and growing poorer, and eternity will find it poor beyond imagination. If Grant and his administration want to utterly damn themselves in the eyes of the American nation and of the whole world, there is no surer nor quicker way to do it than to inaugurate a war of extermination upon the Mormons.

After all, an excellent way of settling this question with Grant and his family would be for them to repent and become converted to Mormonism, such as are worth converting, and then may be some of our Elders would intermarry with them. The Mormons would be sure to get favor and office from Grant then. His own papers say he can't resist that sort of argument, and perhaps it is the only argument that will convince and save him. Why has not he a number of comely daughters ready? How slow he is about it, to be sure! Doubtless he would find lots of Mormon Elders, pretty good fellows too, ready and willing to do a few works of supererogation in the way of trying to save him for the sake of his daughters, willing to solve the Mormon problem that way, for marriage is a wonderful solvent, and it is not likely that he can discover any better way. Newman's murderous way is simply nowhere beside this. But Grant should not go too far in Newman's way before he tries the one we suggest, or he may find it too late, to his everlasting sorrow.

J. J.

CORRESPONDENCE.

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AUSTRALIA.

Melbourne, Nov. 7, 1870.

President Horace S. Eldredge.

Dear Brother,—I am quite well in health, have a goodly portion of the good Spirit, and am leaving nothing undone that I know of to roll on the work of the kingdom in these parts. We are gradually increasing in numbers, but one man can't do much. With this letter I send you some newspapers to let you see that I am doing my duty as well as I know how.

Please send two dozen each of *Book of Mormon, Doctrine and Covenants, Spencer's Letters*, and *Hymn Books*, 100 each of *Absurdities of Immaterialism, Divine Authority, Divine Authenticity of the Book of Mormon, Gospel Witness*, Hooper's Speech in Congress, and *Key to Theology*. Please also increase number of STARS sent 20, according to accompanying directions.

Please give my love to brother Albert Dewey and all the Valley Elders, sincere respects to sister Eldredge, and brotherly love and faithful obedience to yourself.

Your brother in the new and everlasting covenant,

ROBERT BEAUCHAMP.

AMERICA.

The following is a portion of a letter

from brother Wm. Gooch, at Salt Lake, to his family near Barnsley, Yorkshire, dated Nov. 12, 1870—

"Here you can see poor men from England in a very short time dashing to meeting in a wagon with two horses, like noblemen in England. How is it? God blesses them. But they like me were willing to forsake all for Jesus Christ who died for them. Yet how many here have got rich already, and as Jesus said, 'How hardly shall they that have riches enter into the kingdom of God!' They have cherished their riches and said, 'They are mine,' and have joined with Satan and they knew it not."

SCOTLAND.

Glasgow, Dec. 30, 1870.

President Horace S. Eldredge.

Dear Brother—I returned yesterday from a visit (occupying nearly a month) to the Saints residing in the Edinburgh and Dundee districts of this Conference, Elder McAllister's labors having been devoted to those parts previous to his return home. I had not been there for several months, my time and labors having been more immediately confined to the western district.

I found a good, kind spirit prevailing amongst the Saints generally, with a renewed determination on the part of some to greater diligence and faithfulness in the duties of their holy religion. A few there are, however, who, while they acknowledge the truthfulness and virtue of the cause they have espoused, fail to square their lives according to its precepts and doctrines. But where I met with any members doubting or in any way in the back ground, I found those who (according to their acknowledgment) had neglected their prayers, their meetings, and the duties and obligations which the Gospel of our Lord and Savior Jesus Christ enjoins upon all its followers, indulging in the things of the world, the leaven of the Gentiles.

A few inquirers after truth are attending our meetings. Upon one occasion, after the services of the day were over, three persons presented themselves for baptism, desiring to obtain salvation in Heaven's own appointed way, "fearless of the world's despising."

Kind regards to sister Eldredge, brothers Jaques and Carlson, and all at 42. Praying continually for your welfare and all those who are valiant in the cause of truth, may they live forever,

Your brother in the Gospel,
H. G. Park.

ENGLAND.

Manchester, Jan. 4, 1871.

Elder J. Jaques.

Dear Brother—I am about the same in health as usual, and never felt better in spirit than I do on this mission.

I have an appointment to baptize three young women on Saturday next.

I have just got word from home—all is well with my family. Brother McAllister was safely at home on Saturday Dec. 11, his health much improved.

I feel truly thankful for the visit of President Eldredge, yourself, and all the other brethren, and our esteemed sister Eldredge. The Saints were highly pleased with our Conference, and I trust the testimony of the brethren will have its due weight and bearing upon their minds, and will be an impetus to prompt them to all possible diligence to liberate themselves from their present thraldom. I feel very anxious to see good, faithful Saints, and there are many of them, out of their present position of privation. My heart yearns for their deliverance, for it appears evident to me that trouble is at their very doors, and I have a strong desire that they should realize it as I do, but how they are to be delivered the Lord alone can appoint. Yet he, who gathered Israel of former days, can in the latter days gather Ephraim from among all nations. Jan. 5.

In addition to our Conference, on Monday the Saints in Manchester had a social party in the Union Chambers, Dickeson Street, and a very pleasant time. Songs, recitations, and other amusements were the order of the evening.

With kind regards to all at 42, I am as ever yours in the covenant,

D. Bainton.

Berwick-on-Tweed, Jan. 6, 1871.

President Horace S. Eldredge.

Dear Brother—The Saints in this part generally feel well. There are several candidates for baptism here, which I expect to attend to on Sunday next. My health is good and I feel well in my labors.

I shall go from here to Carlisle, from there to Workington, and from there to Jarrow. I expect to be absent two or three weeks, having some 200 miles tramp before me, and I hope to be able to do good while on this tour.

With kind regards to all at 42, I remain as ever your brother in the Gospel of peace,

GEORGE LAKE.

SWITZERLAND.

Bern, Jan. 5, 1871.

President Horace S. Eldredge.

Dear Brother—By a glance at the enclosed figures you will see that the baptisms in the Swiss and German Mission for the last six months number ninety-four, which on the previous half year shows an increase of over one hundred per cent., a result that, at the same time it gratifies, will spur us on to even greater exertions for the future.

Considering the unpromising times here on the Continent, the few laborers for the work and the growing doubt and unbelief in any society professing religion which is spreading here on every hand, I think the above record for twenty-four weeks' labor is a pretty good one.

While in Geneva a short time since I visited and preached to a merchant's family, who, like many others here, promised to receive baptism "as soon as the weather changes," for even Genevese enthusiasm is scarcely sufficient to take one into the water when Fahrenheit is at 32°.

On a recent visit to the Branch at Munich I found the Saints striving to live their religion.

Many letters have arrived here from the Swiss and Germans who emigrated last season, and without exception they speak in glowing terms of their new home in the west. An experienced farmer from the Bernese Oberland, in a letter dated at Logan, says, "Here in Utah I would undertake to provide for a family of ten persons with less dread than I would in Switzerland for a family of two." Another, an educated Swiss lady, writing from Salt Lake, says, "I attend the meetings at the Tabernacle regularly, and, without a knowledge of the language, I know that every speaker who rises before me is animated by the Spirit of God. I have found Zion, and may our heavenly Father in his mercy enable you, dear sister, to speedily join me in these peaceful vales."

We strive by word and act to preach the Gospel, and are happy in the work that goes so steadily forward.

With love to all, I remain your brother in the covenant,

HENRY SNELL.

EVERY DOG HAS HIS DAY.

There has been considerable talk on the streets about a fracas that occurred on Monday between Judge Hawley and Mr. Baskin, the former the Justice of the Second Judicial District of this Territory, and the latter an Attorney, practicing law in this city and elsewhere. Piquancy is lent to the case by its being understood that these two worthies have heretofore been the most intimate of friends, both having, if report speak truly, been active contributors to that notorious Bill with which the name of Cullom is so closely connected. Whether this be true or not, it matters not at the present writing; we suppose it is indisputable that they have been very prominent members of the "ring," and have been in complete accord in all schemes having for their object the inauguration of a reign of terror in this Territory. These men have rowed in the same boat and been cronies upon the same grounds that Herod and Pilate became friendly one to another. There is an old saying that when a certain class of persons

fall out, honest men get their dues. We hope they will in the present instance.

It seems, from what we can learn of the origin of this difficulty, that Mr. Baskin had deemed it necessary for the interest of parties for whom he was counsel to get out an attachment. The counsel for the other side notified him that he intended to take steps to obtain a dissolution of this attachment, and, as we are informed, sent Mr. Baskin word at half past five o'clock that the case would come up for argument at six. Mr. B. was at supper at the time he received the notice, and paid no attention to it, neither going himself to obtain further time, nor sending any request to the Court asking for a postponement. The result was the case came up at the time appointed, the counsel on the other side informed the Court that Mr. Baskin had been duly notified, the argument was proceeded with, and the dissolution was granted.

On Monday, just before the dinner hour, and after the adjournment of the Court sitting in bankruptcy, Judge Hawley contended, we understand, that he was sitting in chambers, and the lawyer asserting, on the contrary, that the Court had adjourned, remarks were made by the Judge to Mr. Baskin, and by the latter to the former, respecting this attachment, which ended, as we are informed, in their giving one another the lie, Mr. Baskin asserting that proper time had not been given him to prepare for argument on the dissolution, and adding that his Honor ought to have known it. The Judge deemed these expressions improper, and said they were a contempt of Court, and told the Marshal to arrest the offender. At this Mr. B. defied Judge Hawley, and making a gesture and uttering an expression closely akin to that made and uttered by negro minstrels when singing "shoo, fly," told the Judge that he did have the most profound contempt for him and his proceedings, giving the Judge to understand that he thought him very small potatoes.

At this the Judge grew high in wrath,
And lifting his hands and eyes up both,
Three times he smote on table stout,
And from him then these words broke out—

"Marshal, arrest your prisoner;" but the lawyer, not being a "Mormon," the Marshal did not arrest him. They then went to dinner.

At two o'clock the parties again met. Judge Hawley had in the meantime prepared a mittimus addressed to the Marshal, which he proceeded to read. In this Mr. B. was fined $100, and the Marshal was instructed to imprison him ten days. Mr. Baskin asked the other Associate Justice if the Court was in session, to which he replied in the negative.. He then, we are told, walked up to the Judge, snatched the paper from his hand, and trampled it on the floor, at the same time reiterating his expressions of contempt for him. Afterwards he threw open the door, ordered Judge Hawley to leave the room, and as the Judge did not seem disposed to obey him, proceeded to collar him and drag him out, threatening him, in vulgar parlance, that he would kick the antipodes of his head down stairs. At this stage of the proceedings the Marshal interfered, claiming that it was his office, and he would have no row there, etc., and pulled the irate lawyer off.

These proceedings, as may well be imagined, greatly shocked the Judge. He was petrified with astonishment at receiving such treatment from his whilom friend and companion. What was worse, the officers who in the case of "Mormons" that had been before him were willing to execute his decrees, in this instance paid no attention to him, but suffered the lawyer to go at large, a liberty which he still enjoys; he manifests a contempt for the Court as great as his expressions implied.

We have heard that,

"Justice gives sentence many times
On one man for another's crimes."

If so, the next man, if he should be a "Mormon," who appears before Judge Hawley, may well tremble.—*Deseret News, Dec.* 14.

The *Salt Lake Herald* says that Mr. Baskin was taken to Camp Douglas, Dec. 18, Judge Hawley being determined to have his order enforced. Mr. B. subsequently sought the benefit of *habeas corpus*.